LESSON 21

In this lesson we learn the following :

#(1) *Bâb* تَفَاعَلَ. This *bâb* is formed by prefixing **ta** to *bâb* فَاعَلَ **(ta + fâ'ala)**, e.g., تَكَاسَلَ 'he was lazy', تَثَاءَبَ 'he yawned', تَفَاءَلَ 'he was optimistic', تَشَاجَرُوا 'they quarrelled with one another', تَبَاكَى 'he pretended to cry'.

The *mudâri'* : As the verb is made up of five letters, the حَرْفُ الْمُضَارَعَةِ takes *fathah*, e.g., يَتَكَاسَلُ، يَتَثَاءَبُ، يَتَبَاكَى. As in *bâb* تَفَعَّلَ the حَرْفُ الْمُضَارَعَةِ **ta** may be omitted in literary writings. Here are some examples from the Qur'an :

وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا 'We have made you into nations and tribes so that you may know one another' (49:13). Here تَعَارَفُوا is for تَتَعَارَفُوا.

وَلاَ تَنَابَزُوا بِالأَلْقَابِ 'And do not insult one another by nicknames' (49:11). Here تَنَابَزُوا is for تَتَنَابَزُوا.

وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ 'And do not hehp one another in sin and transgression' (5:2). Here لاَ تَعَاوَنُوا is for لاَ تَتَعَاوَنُوا.

The *amr* : It is formed by omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending, e.g., تَتَنَاوَلُ : تَنَاوَلْ 'take!' (ta**tanâwal**-u : tanâwal). In the *nâqis* verb the final *alif* (written *yâ'*) is omitted, e.g., تَتَبَاكَى : تَبَاكَ 'pretend to cry!'(ta**tabâkâ** : tabâka).

The *masdar* : The *masdar* of this *bâb* is on the pattern of تَفَاعُلٌ **(tafâ'ul**-un), e.g., تَنَاوَلَ 'he took' : تَنَاوُلٌ 'taking' -- تَشَاءَمَ 'he was pessimistic' : تَشَاؤُمٌ 'pessimism'. In the *nâqis* verb the *dammah* of the second radical changes to *kasrah*, e.g., تَبَاكَى : تَبَاكٍ (التَّبَاكِي) for تَبَاكُيٌ **(tabâkuy**-un).

The *ism al-fa'il* and *ism al-maf'ûl* : These are formed by replacing the حَرْفُ الْمُضَارَعَةِ with **mu-**. The second radical has *fathah* in the *ism al-fa'il* and

kasrah in the *ism al-maf'ûl*, e.g., مُتَنَاوِلٌ : يَتَنَاوَلُ 'one who takes' : مُتَنَاوَلٌ 'that which is taken'.

The noun of place and time : It is exactly like the *ism al-maf'ûl*, e.g., مُتَنَاوَلٌ 'place of taking, reach'. يَجِبُ أنْ لا تُتْرَكَ الأَدْوِيَةُ فِي مُتَنَاوَلِ أيدي الأَطْفالِ 'Medicines should not be left within the reach of children's hands.'

This *bâb* denotes, among other things, the following :

a) reciprocal action (المُشارَكَةُ), e.g., سَأَلَ 'he asked' : تَسَاءَلَ النَّاسُ 'the people asked one another', تَعَاوَنَ النَّاسُ 'the people helped one another, cooperated'.

b) pretended action (إظْهارُ ما لَيْسَ فِي الباطِنِ) , e.g., تَمَارَضَ 'he pretended to be sick', تَنَاوَمَ 'he pretended to sleep', تَعَامَى 'he pretended to be blind'.

#(2) لَيْتَ is a sister of إنَّ, and it is used to express a wish which is either impossible, or remotely possible, e.g., لَيْتَ النُّجُومَ قَرِيبَةٌ 'Would that the stars were near' (impossible), لَيْتَنِي غَنِيٌّ 'Would that I were rich' (remotely possible). In the first example النُّجُومَ is the *ism* of *laita*, and قَرِيبَةٌ is its *khabar*.

Here are some more examples :

لَيْتَ الشَّبابَ يَعُودُ 'Would that youth returned.' Here the verbal sentence يَعُودُ is the *khabar*.

لَيْتَ أُمِّي لم تَلِدْني 'How I wish my mother did not bear me.'

لَيْتَ لِي مالاً كثيراً فَأَتَصَدَّقَ 'How I wish I had a lot of money so that I could give it in alms[1].' Here مالاً is the *ism*, and لِي is the *khabar*.

Sometimes the vocative particle يا is prefixed to لَيْتَ, e.g., يا لَيْتَنِي كُنْتُ تُرَاباً 'Would that I were dust' (Qur'an, 78:40).

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[1]- In فَأَتَصَدَّقَ the *mudâri'* is *mansûb* because of the فَ which is called الفاءُ السَّبَبِيَّةُ. It comes after negation or *talab*. We have learnt in L 15 that *amr*, *nahy* and *istifhâm* are included in *talab*. Wish is also *talab*. So if a *mudâri'* verb is connected to *talab* by the فَ it is *mansûb*, e.g., لا تأكُلْ كَثيراً فَتَنامَ 'Don't eat too much lest you go to sleep.' لَيْتَنِي غَنِيٌّ فَأُساعِدَ الفُقَراءَ 'How I wish I were rich so that I might help the poor.'

#(3) لاَ كتابَ عندي 'I don't have any kind of book.' This لاَ is called لا النّافيَةُ للْجنـــس (*lâ* that negates the entire genus). In the above sentence *lâ* negates anything which can be called a book. Its *ism* and *khabar* should both be indefinite. Its *ism* is *mabnî* and has **-a** ending. Here are some more examples :

لاَ داعيَ للخَوف 'There in no need to fear.'

لا إكْراهَ في الدّين 'There is no compulsion in religion.'

لا رَيْبَ فيه 'There is no doubt in it.'

لا إلَـــهَ إلاّ اللهُ 'There is no god but Allah.'

لا صَلاَةَ بعدَ الغَداة حتّى تَطْلُعَ الشمْسُ، ولا صَلاةَ بعدَ العصْرِ حتّى تَغْـــرُبَ الشـــمسُ

'There is no salâh after the *fajr (salâh)* till the sun rises, and there is no *salâh* after the '*asr (salâh)* till the sun sets.'

#(4) In the previous lesson we learnt the *tahdhîr*, e.g., إيّاكَ وهذا الرَّجُـــلَ 'Beware of this man.' Now if the thing warned against is a *masdar mu'awwal*[1] the *wâw* is omitted, e.g.,

إيّاكَ والنّومَ في الفصْـــلِ 'Beware of sleeping in the class.' Here the thing warned against is a noun, النّـــوم and it is preceded by the *wâw* . But if a *masdar mu'awwal* is used the *wâw* is dropped, e.g., إيّاكَ أنْ تَنَامَ في الفصْلِ (not : وأنْ تنامَ).

إيّاكُمْ والزِّنا 'Beware of illegal sex.' : إيّاكُمْ أنْ تَزْنوا

إيّاكُنَّ والحَسَدَ 'Beware of jealousy.' : إيّاكُنَّ أنْ تَحْسُدْنَ

إيّاكِ والنسْيانَ 'Beware of forgetfulness' : إيّاكِ أن تَنْسَيْ (Note that تَنْسَيْ **tansai** is feminine. Tha masculine form is تَنْسَى **tansâ**).

[1]- See L 11 for the *masdar mu'awwal* (المصْدَرُ المُؤَوَّلُ).

#(5) The feminine of أَعْرَجُ (**a'raj**-u) 'lame' is عَرْجاءُ (**'arjâ'**-u); and the plural of both the masculine and the feminine forms is عُرْجٌ (**'urj**-un). This rule applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here is an example of a noun denoting colour : the feminine of أَحْمَرُ is حَمْرَاءُ; and the plural of both is حُمْـــــرٌ. Note : الهُنُودُ الحُمْرُ = Red Indians. The plural of أَبْيَـــضُ and بَيْضاءُ is بِـــيــضٌ (**bî<u>d</u>**-un) which is originally بُيْضٌ (**buy<u>d</u>**-un). The *<u>d</u>ammah* has changed to *kasrah* because of the following *yâ'*.

#(6) The verbs with *wâw* as the first radical have two *ma<u>s</u>dar*s : one with the *wâw,* and the other without it. The second form takes a copensatory ة : وَصَـــــفَ 'he described' : وَصْفٌ and صِفَـــةٌ 'discription' -- وَعَظَ : وَعْظٌ and عِظَةٌ 'admonition' -- وَثِقَ : وُثُوقٌ and ثِقَـــةٌ 'trust, confidence'.

#(7) In حَجْـــرَةٌ the second letter has *sukûn,* but in the plural حُجُرَاتٌ it has *<u>d</u>ammah.*This rule applies to all nouns on the pattern of فُعْلَةٌ, like غُرْفَةٌ، خُطْوَةٌ.

#(8) A prepositon preceding a *ma<u>s</u>dar mu'awwal* may be omitted, e.g., أَعُوذُ بِاللهِ مِنَ الكَـــــذِبِ 'I seek refuge in Allah from telling lies.' The preposition مِـــــنْ may be omitted if it is followed by a *ma<u>s</u>dar mu'awwal*, e.g., أَعُوذُ بِاللهِ أَنْ أَكْذِبَ. This omission is optional, and we may also say : أَعُوذُ بِاللهِ مِنْ أَنْ أَكْذِبَ. Here is another example : أَمَرَنا اللهُ بِـــالصلاةِ : أَمَرَنا اللهُ أَنْ نُصَلِّيَ or أَمَرَنا اللهُ بِأَنْ نُصَلِّيَ.

#(9) We have learnt the *badal* (البَدَلُ) in L 1, e.g., أينَ أخوكَ هاشِمٌ؟ 'Where is your brother Hashim?
The *badal* is of four kinds :
1) total *badal* (بَدَلُ الكُـــــلِّ مِـــنَ الكُـــلِّ), e.g., نَجَحَ أَخُوكَ مُحَمَّدٌ 'Your brother Muhammad has passed.' Here محمّد is the same as أَخُوك.

2) partial *badal* (بَدَلُ البَعْضِ مِنَ الكُـــلِّ), e.g., أَكَلْتُ الدَّجاجةَ نصْفَها 'I ate the chicken, half of it.' Here نصْف is part of الدَّجاجة.

3) comprehensive *badal* (بَدَلُ الاشْتمال), e.g., أَعْجَبَني هذا الكتابُ أُسْلُوبُهُ 'I like this book, its style.' Here أُسْلُوب is not the same as الكتابُ, nor is it part of it, but it is something contained in it. Here is another example : نَتَساءَلُ عَنِ الامْتحان كَيْفَ يَكُونُ؟ 'We are asking each other about the examination, how it will be.'

4) dissimilar *badal* (البَدَلُ المُبَاين), e.g., أَعْطني الكتابَ الدَّفْتَرَ 'Give the book - I mean - the notebook.' Here, the intended word is الدَّفْتر, but by mistake the speaker said الكتاب, then he corrected himself.

The noun for which the *badal* (البَدَلُ) is the substitute is called the *mubdal minhu* (المُبْدَلُ منْهُ). In أينَ ابْـــنُـــكَ بلالٌ؟ the word بلالٌ is the *badal*, and ابْنُكَ is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g., أعْرِفُ لُغَتَيْنِ : الفرنسيَّةَ والأسبانيَّةَ 'I know two languages, French and Spanish.' Here لُغَتَيْنِ is indefinite, and الفرنسيَّة، الأسبانيَّة are definite.

The *badal* and the *mubdal minhu* may :

a) both be nouns, e.g., يَسْأَلُونَكَ عَنِ الشَّهْرِ الحَرَامِ قِتَـــالٍ فيـــه 'They ask you regarding the sacred month - regarding warfare in it' (Qur'an, 2:217).

b) both be verbs, e.g., وَمَنْ يَفْعَلْ ذَلكَ يَلْقَ أَثاماً * يُضَاعَفْ لَهُ العَذَابُ... 'And whoever does this shall receive punishment : the torment will be doubled for him...' (Qur'an, 25:68-69).

c) both be sentences, e.g., واتَّقُوا الَّذي أَمَدَّكُمْ بمَا تَعْلَمُونَ * أَمَدَّكُمْ بأَنْعَامٍ وَبَنينَ... 'And fear Him Who has provided you with (all good things) that you know : has provided you with cattle and sons' (Qur'an, 26:132-133).

d) be different, the first being a sentence and the second a noun, e.g., أَفَلاَ

يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ 'Don't they look at the camels : how they have been created' (Qur;an, 88:17).

#(10) يَبْدُو أَنَّهُ مُنَوِّمٌ 'It seems to be sleep-inducing.' In this sentence the *masdar mu'awwal* أَنَّهُ مُنَوِّمٌ is the *fâ'il.*

You have already learnt one type of *masdar mu'awwal* which is made up of أَنْ + *mudâri',* e.g., أُرِيدُ أَنْ أَخْرُجَ 'I want to go out.' There is another type of *masdar mu'awwal* which is made up of أَنَّ + its *ism* and *khabar*, e.g., بَلَغَنِي أَنَّهُ مَاتَ 'News has reached me that he died.' Here the *masdar mu'awwal* أَنَّهُ مَاتَ is the *fâ'il* of the verb بَلَغَ . Here are some more examples : يَسُرُّنِي أَنَّكَ تِلْمِيذِي 'I am pleased that you are my student' (literally, 'It pleases me that you are my student'). -- يَبْدُو أَنَّكَ مُسْتَعْجِلٌ 'It appears that you are in a hurry.'

✍Exercises

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* تَفَاعَلَ and their derivatives occurring in the main lesson.

3) Write the *mudâri',* the *amr*, and the *masdar* of each of the following verbs.

4) Write the *ism al-fâ'il* of each of the following verbs.

5) Point out in the following sentences all the verbs belonging to *bâb* تَفَاعَلَ and their derivatives.

7) Rewrite the following sentences using لَيْتَ.

8) Make sentences with the help of the following words using لا النَّافِيَةُ لِلْجِنْسِ.

9) Replace the noun with the *masdar mu'awwal* in each of the following sentences.

10) Write the feminine, and the masculine-feminine plural of each of the following nouns.

11) Give the two *masdar* forms of each of the following verbs.

12) Write the sound feminine plural of each of the following nouns.

The Particles That Resemble The Verb

These are six : إنَّ، أنَّ، كَأَنَّ، لَكِنَّ، لَيْتَ، لَعَلَّ. They are also called إنَّ وَأَخَوَاتُها (*inna* and its sisters). We have already learnt them. They resemble the verb in two points :

a) in their meaning, for إنَّ and أَنَّ mean 'I emphasize', كَأَنَّ means 'I liken', لَكِنَّ means 'I correct', لَيْتَ means 'I wish', and لَعَلَّ means "I hope' or 'I fear' ; and

b) in their grammatical function, for just as the verb renders its *maf'ûl bihi manṣûb,* in the same way these particles render their *ism manṣûb.*

The meanings of these particles :

إنَّ، أنَّ : These signify emphasis(التَّوكِيـــدُ), e.g., إنَّ اللهَ شَدِيدُ العقاب 'Indeed Allah is severe in punishment' (Qur'an, 5:2). وَاعْلَمُوا أَنَّ اللهَ شَدِيدُ العقاب 'And know that Allah is indeed severe in punishment (Qur'an, 8:25).

كَأَنَّ signifies resemblance(التَّشْبِيـــهُ), e.g., كَأَنَّ العِلْمَ نُورٌ 'It is as if knowledge is light.' It may also signify doubt (الظَّنّ), e.g., كَأَنَّـــنِي أَعْرِفُكَ 'It looks as if I know you.'

لَكِنَّ signifies correction (الاسْتِدْراكُ), e.g., حامدٌ ذَكِيٌّ، وَلَكِنَّهُ كَسْلانُ 'Hamid is intelligent, but he is lazy.'

لَيْتَ signifies wish (التَّمَنِّي), e.g., لَيْتَ الشَّبابَ يَعُودُ 'Would that youth returned!'

لَعَلَّ signifies hope or fear(التَّرَجِّي والإشْفاقُ) , e.g., لَعَلَّ اللهَ يَغْفِرُ لِي 'I hope Allah will forgive me', لَعَلَّ الجَرِيحَ يَمُوتُ 'I am afraid the wouded might die.'

These particles are usd with the *mubtada'* and *khabar*, and they render the *mubtada' manṣûb.* After their introduction the *mubtada'* is called *'ism inna'*, and the *khabar* is called *'khabar inna'*.

غَفُـــــــورٌ.	إنَّ اللــــــــهَ	غَفُـــــــورٌ.	اللــــــــهُ
khabar inna	*ism inna*	*khabar*	*mubtada'*

Unlike the *mubtada'*, the *ism inna* may be indefinite if the *khabar inna* is a verbal sentence, e.g., كَأَنَّ شَيْئاً لم يَحْدُثْ 'As if nothing has happened.'

Just like the *khabar*, the *khabar inna* may be *mufrad, jumlah* or *shibh jumlah*, e.g.,

1) *mufrad* : إِنَّ اللهَ سَرِيعُ الحِسَابِ 'Surely Allah is swift in taking account' (Qur'an, 3:199).

2) sentence :

a) verbal sentence : إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً 'Surely Allah forgives all sins' (Qur'an, 39:53).

b) nominal sentence : إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ 'Surely, Allah with Him is the knowledge of the Hour' (Qur'an, 31:34).

3) *shibh jumlah* :

a) prepositional phrase (الجارُّ والمَجْرُورُ) : كَأَنَّكَ مِنَ الصِّينِ 'It looks as if you are from China.'

b) *ẕarf* : لَعَلَّ المدرِّسَ عِنْدَ المُدِيرِ 'I hope the teacher is at the headmaster's.'

If the *khabar* is *shibh jumlah*, it may precede the *ism*, e.g., إِنَّ إِلَيْنَا إِيَابَهُمْ وَإِنَّ عَلَيْنَا حِسَابَهُمْ 'Surely to Us is their return, and Ours is their reckoning' (Qur'an, 88:25-26). The original sequence is : إنَّ إيابَهم إلينا، وإنَّ حسابَهم علينا.

Here the *ism* is definite (إيابَهم، حسابَهم), so the change of order is optional. But if the *ism* is indefinite, it is compulsory, e.g.,[1] إِنَّ لَدَيْنا أَنْكَالاً وَجَحِيماً 'Surely with Us are fetters and a raging fire' (Qur'an, 73:12), إِنَّ مَعَ العُسْرِ يُسْراً 'Surely with hardship is ease' (Qur'an, 94:6). Here it is incorrect to say إِنَّ أنكالاً لَدَيْنا or إِنَّ يُسْراً مَعَ العُسْرِ.

If the *ism* of لَيْتَ is the pronoun of the first person singular(ـي) it is compulsory to use نُونُ الوِقاية with it[2], e.g. لَيْتَنِي طِفْلٌ 'Would that I were a

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[1]- النَّكْلُ means 'fetter', and the plural is أَنْكَالٌ.

[2]- For نُونُ الوقاية (*nûn* of protection) see Key to Book Two (L 9).

child.' With إنَّ، أَنَّ، كَـــأَنَّ، لَكِــنَّ it is optional. So one may say إِنِّي or إِنَّـــنِي.
Likewise with other three particles. نُونُ الوِقَايَةِ is not used with لَعَلَّ. So we say لَعَلِّي لاَ أَرَاكَ مُدَّةً طَوِيلَةً 'I am afraid I will not see you for a long time.'